

A
S E R M O N

On Occasion of the
D E A T H and F U N E R A L
O F

J O H N D E A C L E, Esq;

Who departed this life, Oct. 29.

Preached at Crosby-Square, Nov. 10, 1723.

By B. G R O S V E N O R.

L O N D O N:

*Printed for JOHN and BARHAM CLARK,
at the Bible and Crown in the Poultry, near
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A

SERMON

W. Augustus

DEATH AND BURIAL

OF

JOHN DEACON, ESQ.



Who departed this life, Oct. 29.

Preached at Crosby-Square, Nov. 10, 1751.

By B. GROSVEENOR.

LONDON.

Printed for John and BARNARD GARRA,
at the Bible and Crown in the Poultry, near
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Cock-Pole in the Poultry, M.DCC.LIII.

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TO

Madam DEACLE.

MADAM,



THE Afflictions of Life too often discover, with how little Meaning that Petition goes over our Lips, Thy Will be done on Earth, as it is in Heaven. For God's Will is done, and the Votary is sometimes ready to fly in his Face. But I am persuaded you have otherwise learned that Resignation to the Will of God, which is so much the Perfection of the

A Christian

The DEDICATION.

Christian Character. As you have been frequently in the School of the Cross, so you have been early acquainted with the true Springs of Consolation, and with the best Motives of Submission.— It cannot be to learn now. We may rather expect to see Patience have its perfect Work; improved to a high Degree, and the Heart sweetly composed to an humble Acquiescence in his Providence; and not mourning, as if, with our dear Friend, we had buried all our Hopes of the glorious Resurrection.—

Nothing is more natural than for Mourners to reply upon us, that “ We are too forward in our Expectations; and that they, truly, are very backward Scholars, especially in such hard Lessons. These Things, say they, lye easy upon the Belief, and are fine in the Speculation; but
“ the

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the Application of them, and Practice upon them!

Madam, the Application of them to Practice is the Life of all. They are worth nothing, any farther than they heal the wounded Spirit, suppress Turbulence of Thought, command Peace in the Name of the King of Heaven, make the Passions do Homage to his Sovereignty, and Influence the Frame of Soul, and Course of Life.

If the Principles of Grace, and the Prospects of Glory, are not enough to deal with Nature in these Cases, there is no Balm in Gilead; and we must bleed on.—— But shall it ever be! that the Christian Revelation, joined with all the Aids of Philosophy, shall do less for us, than the latter alone could do with such a Man as Seneca? Who could say upon the Death

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of his beloved Friends, I enjoyed them as one that knew he was to part with them, and I part with them, as one that knows he is to enjoy them again. 'Tis upon this Condition that the nearest Relation is contracted, until Death do us part: And that parting is with a View to a meeting again, never to part more. No, never more bid each other Farewell. 'Tis only in this changeable World that such Language has any Place.

I am one among a many that mourn their own Loss, and sympathize with your's. And while I write these Things, I find I need them to reconcile my self to the Providence, not only because we cannot help it, that alone is too dry a Thought, but because it is the Will of our heavenly Father; which ought to be to us Reason enough for any Thing that comes from him; from him, who
taketh

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taketh away, and who can hinder him? who will say unto him what dost thou?

Though you will not contend with the Almighty, nor complain of him, you know how to commune with him, and carry all your Grievs and Complaints to him. I have imagined you entering your Closet, not only as Joseph, when he sought where to weep, but fleeing to your heavenly Father who seeth in secret; and to the Promises, exceeding sweet and precious; wherein he hath assured us, that he hath not despised nor abhorred the Affliction of the Afflicted, neither hath he hid his Face from him, but when he cried unto him he heard, Psal. xxii. 24. Unto the upright there ariseth Light in Darknes, Psal. cxii. 4. And though he cause Grief, yet will he have Compassion according to

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to the Multitude of his Mercies,
Lam. iii. 32. Why art thou cast
down, oh my Soul? — “ He is
“ gone, but not lost. — I am left,
“ yet am I not alone, because the
“ Father is with me. *His Happiness*
“ *in this World* was always my
“ Joy. — *His present Glory* cannot
“ be my Sorrow, but from a Love to
“ my self. — This Arrow was not
“ drawn at a Venture, but directed
“ by Providence for some End and
“ Purpose worthy of God, and fittest
“ for me to pursue. *Infinite Wisdom,*
“ I am sure, cannot be mistaken: *In-*
“ *finite Goodness* will not do me any
“ real harm, but make all Things
“ work together for my Good. He
“ surely takes the right Ways to these
“ Ends; and I resign to them. —
“ So many of my dear Friends hav-
“ ing left the World and me, makes
“ the Reason the stronger, why I
“ should

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“ *should not fall out with thee, oh my*
“ *God! but cultivate that best of*
“ *Friendships, and acquaint my self*
“ *more with thee, and be at Peace.*
“ *For I know, oh Lord! that thy Judg-*
“ *ments are right, and that in ve-*
“ *ry Faithfulness thou hast afflicted*
“ *me.—— I'll turn my Sighs into*
“ *Prayers, and my Weeping into a*
“ *godly Channel. The Tears that rise*
“ *in Grief shall fall in godly Sor-*
“ *row.—— 'Tis a tender Time, an*
“ *Opportunity not to be lost.——*

But, I begin to fancy my self as list-
ning to your Soliloquies; and should fear
being thought too officious, if I were
not assured, that any Assistance towards
the Improvement of such Providences
in a religious Manner, would not be
unwelcome to you. You have your De-
sire in this Publication, and if it shall
contribute in any Degree towards your
Comfort

The DEDICATION.

*Comfort and Edification, I have mine,
and it will be a great Satisfac-
tion to,*



MADAM,

Your most humble

and obliged Servant,

B. GROSVENOR.

HEB.

H E B. VI. 12.

*That ye be not slothful, but Followers
of them, who through Faith and
Patience inherit the Promises.*



O follow our Friends to the Grave, and leave them in Dust, is the mournful part of these Solemnities; to follow them to Heaven, is the comfortable Prospect. The Way to it is to follow them in that Faith and Patience by which they have got thither. In order to that, we must observe the Caution, *that ye be not slothful*; and comply with the Exhortation, *to be Followers of them who through Faith and Patience inherit the Promises.*

The Caution is, *that ye be not slothful.*

Not slothful in Business, but fervent in Spirit, serving the Lord. There is no room for Slothfulness in the Christian Religion.

B

This

This *Race* cannot be run, this *Warfare* is not to be accomplished by them that are so. The Kingdom of *Heaven must be taken by Violence*. Not a Violence upon others, but upon our selves. There must be a violent Contest with Enemies, a violent Opposition to Temptations, a violent Struggle with Corruptions, and *striving for the Mastery*; Things, that stand directly opposed to Sloth and languid Endeavours; which are not likely to conquer in this Warfare, nor to win the Prize in *this Race that is set before us*. As to the Nature of this Sloth, it is an Indisposedness to spiritual Things in their proper Season, arising from Remissness and Formality in Religion, or Carnality and Worldliness of Mind.

Allowance must be made for Temptation; which may at some times occasion more Remissness than is habitual. Allowance must be made for the Infirmities of Nature, Constitution, old Age, and other Circumstances, which may not be criminal Indispositions, but Distemper. No Christian but may occasionally be overtaken with it. *Peter, James, and John* were so, at a very unseasonable Time; when their Saviour was in Agony, pressing forward in the Work of our Salvation. Yet our Lord's Censure of it is gentle, *the Spirit is willing, though the Flesh is weak*. So that
it

it may be an *actual* Fault, where it is not an *habitual* Vice.

But it prevails to a dangerous Degree indeed, when it is generally the Frame. When it appears in the frequent Neglects of Religion. When we are glad of any Excuses for our Omissions; especially if we seek them, and find out Shifts and Evasions, and *begin to make Excuses. I have put off my Coat, how shall I put it on?* As if a small Trouble were fit to be compared with the Benefit of Communion with Christ our beloved? It prevails indeed, when in the Conflict about what is our present Duty, the Scale is turned generally on the side of Flesh and Blood, of Ease and Sloth; or we perform without Life and Vivacity, or any spiritual Relish. Formerly you watched against Temptations with a godly Jealousy; you strove against them even to Agony; and found a Pleasure in the Conquest, beyond the Pleasures of yielding to Sin. If all this be over, which contained so much of the Christian Life, it is a sign this Sloth has prevailed to a dangerous Degree indeed.

The *Exhortation* stands in direct Opposition to this *Laodicean* Frame of Spirit, this Luke-warmness and Indifference. As if he should say, if you would not be slothful, be *Followers of them who through Faith and Patience*

inherit the Promises: Or, if you be Followers of them who through Faith and Patience inherit the Promises, you will not be slothful.

In this Exhortation I have three Things to speak to.

- I. A lovely Description of the State and Condition of departed Saints, *they inherit the Promises.*
- II. The Means whereby they attained that State, *through Faith and Patience.*
- III. The Duty of surviving Friends and Relations, *to be Followers of them.*

I. The lovely Description of the State and Condition of departed Saints, *they inherit the Promises.*

It is spoken immediately of the Fathers of the old Testament, it is true of all that *die in the Lord.* *Abraham*, our Father, is brought in as an Example, not as the only one, but as an illustrious one, *v. 13.* None could be more pertinently proposed to those who gloried so much in having *Abraham* to their Father. *But we believe that through the Grace of our Lord Jesus Christ we shall be saved, even as they, Acts xv. 11.* For if we believe, then are we *Abraham's Seed and Heirs according*

according to Promise. They will inherit all the Promises they died in the Faith of. The Sum of what they have at present, is, perfect *Purity*, satisfying *Enjoyments*, and both as an *Inheritance*.

§. 1. *Compleat Purity and Holiness.*

The Spirits of just Men are there made perfect. Like to Christ himself, by *seeing him as he is, and knowing him as we are known.* No more Infirmities natural, or moral. No more Temptations to new Sins, nor mourning over old ones. No Tempter to solicit without, nor Corruptions to betray within. No more crying, *oh my Head*, because of the Weakness of Understanding; nor, *oh my Heart*, for the Depravity of Mind, and Coldness of Frame. One and the same Stroak will separate between Soul and Body, and the Soul and Sin for ever. That Sin, whose condemning Power was taken away in Justification; whose Dominion was broken by Sanctification; its very Being, will at last be destroyed by Death. Then we shall inherit this Promise, of being *sanctified and cleansed by the washing of Water through the Word, that he might present us to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy, and without Blemish.*

§. 2. *Satisfying Enjoyment.*

We

We shall be satisfied when we awake in thy Likeness. We never can be entirely satisfied till then. Blessed are the Dead that die in the Lord, we never shall be compleatly blessed till then.

What an Improvement of Knowledge will there be? How extensive in the Compass of it? How clear as to Perception and Evidence? How easy in the Acquisition? Easy as the Entrance of Light into a well-disposed Eye. *Now we see but as through a Glass, darkly.* So say the Apostles; *darkly*, and yet their Glass was as good, and their Sight as strong, as any to be found in them, who think they see every thing; not *darkly*, but so plainly and clearly, as to be angry that others do not see all they see, or do not see with their Eyes: But then it will be *Face to Face*. Again, how extensive! into the History of Providence; the Philosophy of all God's Creations; and the Divinity of the Redemption of Mankind by Jesus Christ; and such a Display of the Perfections of the Divine Nature, as God shall see fit to make us progressively capable of. And as for Clearness, there will be no Cloud or Darkness, no Doubts or Difficulties arising from the Ambiguity of Words, and Equivocation of Language, or false Ideas, which in this World is the Cause of a great deal

deal of Mistake, and a great deal of Quarrel: What an Entertainment will arise from the Glories of surrounding Objects? The Palace of the eternal King is built on Purpose, for the Entertainment of all those *whom the King of Heaven delights to honour*. In that coelestial Architecture, to be sure infinite Wisdom has shewn its Skill, and infinite Goodness has not been sparing, from a Treasury that is inexhaustible; in erecting of that *Building of God, an House not made with Hands; eternal in the Heavens*; of which Christ says, it is *my Father's House, in which there are many Mansions*.

A great Ingredient of Happiness is the Company and Conversation; that it be agreeable and delightful. The Company in the heavenly World is of the finest sort. There is the blessed God, the Father, Son, and Holy Ghost. The holy Angels, and all our godly Friends amongst them, who have got the Start of us into the blessed World. In that Company there is no Dulness, Disagreeableness, or Jealousy; no Misunderstanding or wrong Design. The Conversation never flags for want of Furniture, nor fires for want of Temper. Spirits made perfect know no Vapours or Spleen; but everlasting Vigour enlivens; the Glory of God entertains, and unites them;

them, while they sit togethet at the *Rivers of Pleasure that are at God's right Hand.*

§. 3. *And all by Inheritance.*

They have it *hereditario jure*, they inherit the Promises.

How come they to inherit? The same Way that others do, by being the true Heirs. How came they to be Heirs? By being the Children of God; for if Children, then Heirs, Heirs of God, and joint Heirs with Jesus Christ, Rom. viii. 17. How came they to be Children of God? By the Grace of Regeneration, born into his Family. Born from above. Born again. And born of God. Which respects the Participation of the Divine Nature. And by the Favour of Adoption into the Family of Heaven, which respects the Privileges of the Sons of God, and both thro' Faith in Christ. Gal. iii. 26. *Ye are all the Children of God, by Faith in Christ Jesus.*

II. The Means by which they arrive to this Inheritance, viz. by Faith and Patience. So they did, and so have our Friends who have gone before us, and so must we, if ever we come thither. Nothing is better calculated for such a World as this than Faith and Patience; to go through this World, to go out of it, and to secure a better World after it,

Faith

Faith is the Evidence of Things not seen; Patience is the Support under what is felt. The Faith of what is hereafter to be enjoyed, helps our Patience in what is now to be born. By Faith the Truth of the Gospel is received, and retained; by Patience it is practised; Adversities are sustained; Troubles overcome, and Difficulties surmounted: Faith to believe the Promises, and Patience to carry us through all that lies in our Way to them. He that will not bear something for what he believes, it is no great Matter what he believes.

§. 1. The first Grace here mentioned is *Faith*.

Faith is an Assent to the Doctrines of the Gospel; a Dependence upon the Promises of it, and an Acceptance of Christ as he is offered to us there in all his mediatorial Offices. We take him to be our Prophet to teach us; our King to govern us; and our Priest to recommend us to God, by the Merit of his Death, and the Prevalence of his Intercession.

This Faith is distinguished from the Presumption of those who think themselves Believers, because they can recite their Creed, by the Properties of it. It purifies the Heart, *Acts* xv. 9. It overcomes the World, *1 Job* v. 4. And it works by Love, *Gal*. 5. 6. And it derives continual Influence from Christ

for final Perseverance. We work by Faith, we live by Faith, we die in Faith.

§. 2. The second Grace mentioned is *Patience*.

The Work of Patience consists in three Things. In doing Good ; in bearing Evil ; and in waiting for the Reward, after we have done Good and endured Evil; and for the farther Accomplishment of Prophecies and Promises.

Patience in *doing Good*, is that *patient Continuance in well doing*, whereby we seek for *Glory and Honour, Immortality and eternal Life*, not weary of well doing, knowing that we shall reap if we faint not.

Again, Patience in *bearing* unavoidable Evil. No Patience obliges us to bear what we can avoid innocently, but what we cannot avoid without Sin, then the Rule is, *in Patience possess your Souls*. Some have got the Name of Heroes by doing Mischief in the World ; the Christian Hero has his Name from doing Good, and bearing Evil. *Here is the Faith and Patience of the Saints !* Rev. xiv. 12. The want of this has increased the Number of Apostates, in trying Times, and lessened that of the Martyrs.

Again, Patience in *waiting* for the Reward. *You have need of Patience, that after you have done the Will of God, you may receive the*

the Promises, Heb. x. 36. Few think it any Trial of Patience to be kept out of Heaven. Few, whose Heart is made sick by *the deferring of that Hope.* They can stay longer in this World without any great Pain. Here and there is one, who having little Comfort in this World, and great Assurance of another, may be crying, *How long, Lord! when shall I come and appear before thee!* To whom it may be an Exercise of Patience to wait in Pain and Weakness for what is just before them. But it must be great Grace indeed that can make a Man long for another World, who has all that Heart can desire in this. There are Considerations enough to make a Christian capable of beholding Death, not as the Dissolution, but Consummation of his Life. We have not these Considerations always ready, nor are we always in a Condition to use them, in the best manner; a perfect Freedom from Sin and Suffering, and a full Possession of the Happiness of the separate State, are inviting Things.

Another Employment of Patience is the waiting for the Accomplishment of those Promises and Prophecies that remain to be fulfilled, concerning the Kingdom of Christ, and his Interest in the World. Such as the calling of the Jews, the fulness of the Gen-

tiles, and the downfall of Antichrist. Concerning all which, there is an appointed Time, called *his Time, who in his Time shall shew who is the only Potentate, King of Kings, and Lord of Lords.* He that believes makes not hast, but says, let God take his own Time. His Time is the best Time, and shall be my Time. It is not for us to *know the Times and the Seasons which the Father hath put into his own Hands.* I will be thankful for present Mercies God has bestowed upon the Church; I will mind my present Duty, and will wait with humble Faith and Patience for that which is to come.

III. The Duty of surviving Relations and Friends, is to be *Followers of those*—

All People are ready enough to follow their departed Friends into the Inheritances they leave behind them; but it is of infinitely greater Importance to follow them into that Inheritance they are entered into. What Comparison is there between succeeding to an Estate, that you must die from, as well as those who have left it, and following them into the Inheritance incorruptible, undefiled, and that fadeth not away? But to be Followers as in the Text, is to be *Imitators (μιμηται)* to act

act the same Faith, by which they *trusted in God, and were not ashamed*; by which they saw Things invisible, and brought near Things at a Distance; by which they overcame the World, the Devil, and a corrupt Nature. The same Faith, that purified their Hearts, and worked by Love. Imploy the same Patience, by which they *endured, as seeing him that is invisible*. Tread in the same Path, and walk in the same Way, and you will come to the same end. This will secure an happy Meeting again between the godly Husband, and the godly Wife, Parents, and Children, and godly Friends, who are gone before.

We have not quite done (it seems) with our departed Friends, when they are gone. We have something to do with their Memories, to embalm them by our grateful Acknowledgments. We have something to do with their present Felicity, to rejoice in their Enjoyment of it; to take Aim at it, and keep our Eye upon it, all the Way we walk up the heavenly Road. We have something to do with their Example, to follow it, or be Imitators; and, especially to imitate their Faith and Patience. 'Tis for this Purpose that the *Righteous are to be had in everlasting Remembrance*.

I look

I look upon those Scriptures which propose the Characters of good Persons to our Remembrance and Imitation, to be some Warrant for the Commemoration of what was excellent in our departed Friends. The whole eleventh Chapter to the *Hebrews* is an *Elogium* of those eminent Saints. This is called *Theologia Paradeigmatica*, consisting of Examples proper to excite us to our Duty, as well as shew it us. Indeed this excellent Institution of setting forth the Praises of the Saints, has been abused, to mean Purposes. And what is there in the World that has not been so? Sensible People are apt to be shy of Methods that have been prostituted to Partiality and Flattery, which makes us sometimes think we can never be too sparing upon these Occasions. But on the other hand, *Honour to whom Honour is due*, is as much the Word of God, as *Elibu's* Defiance of giving *flattering Titles* to Men; and our Love to the Original makes it easy for us to relapse into the tender Pleasure of viewing the Picture.

I have it in Direction indeed, to improve this Occasion, to the Edification of the Living, rather than the Praises of the Dead. I shall not much transgress this Way. I am sure such a Direction was very agreeable to his own Indifference to any Thing that looked like

like the Affectation of Applause. Remote from all Vanity of that kind! He seemed to go a great Way into the other Extream, of Indolence and Unconcern. And so any one would have thought, who never had the Opportunity of observing, that his great Indifference to the Honour that comes from Men, was owing (in a laudable Degree) to the superior Satisfaction he had, in the Honour that comes from God, and the Delights of a good Conscience.

I have understood that an early Tincture of Religion, gave a beautiful Regularity and Order to his younger Days, and delivered him from those Stains that are too often contracted by the Vanity and Corruption of that dangerous Time of Life, when Passion runs high, and Discretion too often very low. When loose Men, and the Tempter, with their own Levity and Appetite, are conspiring their Ruin, under the Pretence of pleasing their Fancy. The Escape of one Youth in a great Number, ought to be celebrated with the Acclamations of religious Joy. I believe it seldom happens but some peculiar Favour accompanies those, who are religious betimes, for he hath said, *I love them that love me, and they that seek me early, shall find me.*

Providence

Providence had thrown a great deal of this World into his Possession, as it were to shew, that a great Estate does not always spoil the Man that comes to it. That Pride and Haughtiness, Neglect of God, and Contempt of Religion, only go along with the *Prosperity of Fools that destroys them*; and not with those Riches that are accompanied with the Grace and Blessing of God. To shew, that a Man may have a great Accession to his outward Estate, and yet be the same Man still. To shew, that all Mammon is not the Mammon of Unrighteousness; but where the Grace of God is, it teaches a Christian to make that Mammon, which is the World's Idol, to be God's Servant, and his own; a Means of serving God and his Generation.

When God made the most acceptable Addition to his Comforts that he had farther to wish, by giving him the Companion of Life that he set his Affection upon, he was ready to acknowledge that he had *found Favour of the Lord, Prov. xviii. 22.* As this is one of the most important Steps of any Man's Life, so it was one of the most desirable Articles of his Success. He was resolved never to make a Compliment of his Religion to any one. That is, never to live with any one with whom Religion could not subsist,
but

but all is Harmony and Sweetness, where the Relish is the same, for every Thing that is truly good; where the Assistance is mutual for true Religion, Family and Personal; and where every Method is readily promoted, whereby *they and their House might serve the Lord.*

When he had the Honour of serving his Country as Member of Parliament, his Love to his Country carried him to that Degree of Attendance and Assiduity, as was beyond what could be expected from any one under the Infirmities that prevailed upon his Constitution. The many Hours he hath sat in that House! under Pains and Difficulties, that would have kept any one away, that had less Love to his King and Country, the Protestant Religion, and the Liberties of *Europe!* but he would sacrifice his Ease and Health, to the Preservation of those dear Blessings; to which, I believe, he was ready to have sacrificed his Life itself. It was from the same Principle that he would, upon necessary Occasions, come up to the publick Service in this City, under great Disorders, when some others could hardly be persuaded to go cross a Street. He had in his young Days lived some Time in *France*, and seen the Effects of the want of Liberty.

D

It

It is one of the best Things our Travellers very often bring Home with them from Abroad, a deep Conviction of the Miseries that follow upon the giving up our Liberties to the Prince or to the Priest. A Man may be mislead in his Notion by the Sophistry and Eloquence of Party Writers, but it is going about to persuade a Man out of his Senses, to argue against what he has seen and felt.

He well understood the Right he had to chuse for himself in Matters of Religion; as a Man, as an *Englishman*, and as a Christian; as a reasonable Creature he could not reconcile it, that another must judge for him, while he must be accountable for himself to God. As an *Englishman*, he thankfully enjoyed the Benefit of the Law that *indulges* this Liberty. And as a Christian, in Matters purely Spiritual, he knew that *one was his Master, even Christ, Mat. xxiii. 10.* and that to this, *his own Master, he must stand or fall, Rom. xiv. 4.*

His stated Communion was among the Protestant Dissenters, and frequently with the *French Churches*, especially in former Years. He loved and valued all good Men; and did not measure their Goodness by their speaking his Phraseology, or thinking just after his Way

and Manner. He loved this Interest as the Cause of Liberty, Truth, and Godliness, not considering it in Opposition to other Denominations in Christianity, that would be too much degrading it into a Party. Other Denominations in Christianity may also aim at Liberty, Truth, and Godliness, though in a Way that may seem to us less fitted to attain those Ends: But he considered it as a Branch of general Christianity, and as an useful Balance against any Encroachment upon Christian Liberty, and as a Way most agreeable to his own Sentiments, and suited to his own Edification; and the Laws of God warranting the Privilege of chusing for our selves, and the Laws of the Land indulging it, the Man who takes this Liberty, with a loving and charitable Temper towards others, is much more remote from being a Schismatick, than he that can find in his Heart to call such a one by that Name.

We thank God for his Usefulness among us while he lived; for the many Benefactions whereby he honoured the Lord with his Substance, and was serviceable to the publick Interest.

Whatever liberal Things he might be farther devising in his own Thoughts, they seem

to be fallen under *Job's* Remark, *My Days are past, my Purposes are cut off, even the Thoughts of my Heart*, Chap. xvii. 11. His first Seizure was very sudden and surprizing, but all the while he lay, an entire Resignation to the Will of God did shine through all the Weakness and Disability of dying Nature. The Distemper prevailed. Death got Ground every Hour upon the other half of him, wherein Life held out the longest. He who before was wont to acknowledge God in all his Ways, would have the Assistance of some Ministers with whom he had often joined upon other Occasions; and when he was asked, what he would have us pray for more particularly, as well as he was able, and with some Difficulty he uttered these two Words, *Faith and Patience*; which I suppose to be the Reason of their having been given me upon this Occasion. We shall all need these Graces in our Turn, to carry us thro' the same Work, and in the mean Time to bear the Loss of useful and valuable Friends. His loving and tender Consort has lost an affectionate Companion of Life. All Relations must needs maintain an honourable Regard to his Memory. We of this Church have lost a useful Member, a beloved Brother,

ther, and an Ornament. You of this Congregation will see him no more here among the earliest Waiters upon God; particularly at the Table of the Lord. He must have been very bad indeed, if his Place was ever empty then; though sometimes it was in such an Exercise of *Faith and Patience*, as few are called to; *Faith*, in the devout Expectation of the Blessing and Grace of God, and *Patience*, under what he was sometimes forced all the while to endure. It has been observed of him, that he had a *Talent at enduring*. The Drops that would run down his Face, should sooner tell the Company what he sometimes endured, than any Complaints of his own.

But, he has done with enduring. He *inherits the Promises*. And among others, that Promise is now all his own, *Rev. xxi. 4. God shall wipe away all Tears from their Eyes, and there shall be no more Death, nor Crying, nor shall there be any more PAIN*. It is done; and what remains? It remains that we follow—I close all with a few Remarks proper to this Subject and Occasion.

1. This shews the proper Use of sacred History, and of the exemplary Lives of godly Persons. These Things are written on purpose

purpose for our Learning, that we through Patience and Comfort of Scripture might have Hope.

2. No Failures or Infirmities in any good People should hinder us in following that which was Good in them.

Be you Followers of them— of whom? There were none of the Ancients that he proposed to their Imitation but had some Flaws in their Character. *Abraham's* Faith was not without some Unbelief. Some Impatience was mixed with the Patience of *Job*. *Solomon* was not all Wisdom, nor *David* all Holiness. The Apostle therefore cannot be supposed to recommend the following of them throughout, in their wrong Steps, as well as in their right ones. The World is more forward to censure a single Miscarriage, than to imitate a course of Godliness. And to point at the Blemishes of a Character, while you are shewing the Beauties of it. But the Apostle slights this Humour, by recommending to our Imitation, those who took some unwise Steps; and he thereby establishes this Maxim, that no Prejudice ought to be derived from something Bad, against the Imitation of what was Good. We are to imitate that which is Good, even in those, who had some Things wherein they were not to be imitated.

3. It

3. It suggests a proper Rule of Life to every one of us ; that is, so to live as that we may *be followed* also.

It would be of some Use to us, to ask our selves at the close of a Day, *What have I done this Day that is worthy to be followed ! that deserves Imitation ?* As it is our Duty to follow those who have gone before us in their Faith and Patience, it is no less so, to leave a good Example to those, who come after us.

4. This is the best Way of expressing our Love to our departed Friends and Relations.

To tread in their Steps, to walk in their Path, to do Good as they did, and bear Evil as they did. If you loved such a one that is gone to Heaven, take Care that you go thither too, that the Separation may not be eternal. If you go on towards Hell, while they are in Heaven, does that look as if you loved them ? or their Company ? or desired to secure the Society of such lovely Creatures ? so improved as now they are ? Christ has made them unspeakably more amiable than ever they were, or could be here.

5. This is the only World wherein a Believer stands in the need of Faith and Patience. Such Faith and Patience as is accompanied with any Pain, and is the Way to the Promise.

Promise. Even the Souls departed have a Faith in all that remains yet to be accomplished, and wait for the fulfilling of the Prophecies and Promises. The Souls of the Martyrs under the Altar are represented as crying, *How long, oh Lord, holy and true!* And to have used that Language, now, above sixteen hundred Years. And all believing Souls departed, *wait for the Adoption, to wit the Redemption of our Bodies from the Grave.* But this is a Faith and Patience improperly so called. A Faith without any Fight, and a Patience without any Burden. For that Share of the Promises they already enjoy, is to them, an Assurance of all that is to follow ; and like the young Princes Entertainment at the Court, in Expectation of the Coronation Day. There is nothing so *unseen* as it is now, to be the Work of such a Faith as ours ; nothing so troublesome, to be the Work of such a Patience.

6. How lovely is the Alteration that Death makes in the Case of good People ; from a State of *Faith and Patience*, to a State, above the need of any such *militant* Graces.

Let us not faint nor be weary in our Minds. Religion and Holiness will have a comfortable Issue at last ; wherefore lift up the Hands that hang down, renew the Combat ; *a little more*
Faith

Faith and Patience, and there will be an end of both. *Come home*, says God to one of his Children—Down goes the earthly House of this Tabernacle, and away goes the immortal Part into the Regions of Holiness and Happiness, the Kingdom, Life and Light of Love.

7. This Subject affords one more pleasing Notion of Death, *viz.* 'tis the *inheriting the Promises*.

Living—that is *Faith and Patience*. *Dying*—that is *inheriting Promises*. We live with the Promise in our Hand, which is the *Assignment* of the Estate; we die into the actual Possession. It is not the going off like a transported Malefactor into Slavery or Banishment; but it is the promoted Favourite, that sets sail for an eminent Post; or rather it is an Heir to a Kingdom; a Kingdom prepared by the Father, and purchased by Jesus Christ, an *Inheritance incorruptible, undefiled, and that fadeth not away*.

F I N I S.

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